F 114 C 634 han, which had no mandur or kitchen or bed. I set up a camp bed with the help of the Radja of Kolaka (who was waiting for a Makassar ship with his family after six months banishment in Ruteng by the Dutch) and his assistant. I then went to the dalu's house where Degens worked for awhile. Then I had lunch with the dalu, a sullen young man, whose still living grandfather is the last radja naib of Reo.

F 634 565 632 578 The dalu was bitter about the Radja of Manggarai. He says that he should be radja, but that the mission put in a Catholic. He says that next to him the proper royal house is Tjibal, which is descended from Daeng Tamema of Reo. The proper royal house is not Todo, because Todo was under Bima only, and the Radja is only a dalu subordinate. He also said that his territory was very small, because the Catholics do not like Mohammedans, nor did the Dutch. Only he, the dalu of Pota, and the dalu of a couple of other coastal places are Mohammedan here. He told me a long story about the past, and why his line is the right one. He also said that the Do Donggo are descendants of Manggarai slaves in Sumbawa. He said that Reo, being Mohammedan, was not favored by the schools. In general, he is quite sore.

C 634 565 648 The Radja is a good man, and fed me. He told me a lot about the Celebes radjas returning now to Celebes after exile by the Dutch. He doesn't want to go back to Kolaka, because he said one would get "bodo" if one stayed there. He is traveling on government expense. He will seek an office job in Makassar. Kolaka and Kendari (Laiwui) are under Luwu.

F 505 On the last morning, part of the plaster wall fell down, and I am glad to be getting away. After watching the loading of animals all day at the beach, I got onto a float with the jeep (first loading of a car ever to take place in

[i.e., in Reo --Analyst]

505 Reo) and went out to a good cattle ship Waikelo.
166 I talked with a Manggarai lad who was a guard at the pasanggrahan, and he said that there were plenty of Manggarai in Reo now, living in a mixed kampong. They are all Catholics. They no longer have any ceremonies. They have no tjompang. They are from all over and come to seek work because the mountains are so poor.

000 After one day in Sumba: I went to Waingapu, in the Kambera area, and there I met Oudehand, who was formerly at Larantuka. He is a fine man, but is looking for funds to carry on adatrecht work in North Halmahera where he was located before. He is quitting his job soon. We talked for a long while about Leloba, as is apparent from the notes. He lent me his car to drive around the area.

Most of the people in the town of Waingapu are from Savu, Roti, or Minahasa; mainly the former two. The real Sumba folk live in the kampongs. I saw no real big old stone tombs, but I did see a cement one which was large. It was the tomb of a radja, with two horse-riding human figures on top. The stone table grave monuments are all over. They are flat and heavy and are set on uprights. I talked with one of the main radjas at the house. In front were the cement tomb and many tables. He chewed betel and had a headcloth, and a Minahasa assistant (who like many Minahasa officials here can speak a bit of English), and he was a terrible drinker. He is a big radja, but not so big as the two biggest (for East and West Sumba respectively). Oudehand said later that he is supposed to be a Christian (most of them here are Catholics) but seldom goes to church unless he is drunk, when he rides his horse into church.

I asked about the clans (kabisu), and he made a classic gesture of thumbs and fingers in a